TOWN & COUNTRY CHURCH

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No. 136
October, 1958

Adequacy and Trends for Rural Units*

MARK RICH

• A Missouri farmer recently stated that his community had entered a fourth period of development since the coming of the white man. The first period was the hunting era. When the game supply dwindled the woodsman cut down the forest. Then came the farmers who took the fertility out of the soil, leaving it eroded and bereft of vital elements. "Now," said the farmer, "we are living in a fourth period when the farmer is endeavoring to build up his soil and land resources."

Most of rural America is in this fourth stage of development, and the question before us belongs to this period. "Adequacy of Service Units" is one of the most commonly discussed subjects in the fields of education, the family farm, health service, and the Church.

Criteria of Adequacy

When a nurseryman processes the trees which beautify our lawns and produce fruit in our orchards he establishes several criteria of what is a suitable tree. He examines each one to see that it is true to its variety and is in the best possible condition to fulfill its purpose.

Our position is similar to the nurseryman's. We measure service units by certain criteria which determine adequacy. The criteria may not be so well established as are those of the nurseryman, but they are very important for improvement of rural life.

What is adequacy? A service unit is adequate when (1) it approximates the size that is necessary to efficiently perform its function; (2) it possesses flexibility in the face of change; (3) it corresponds to community structure; (4) it is a democratic force; (5) it makes effective use of outside resources; (6) it upholds purposes and goals which are consistent with the basic needs of individuals and of the community as a whole.

We shall discuss each of these criteria briefly:

Size

Every general rural church survey raises the problem of size. Is a constituency of 100, 200, 500, 1,000, or 2,000 necessary to support a church which serves adequately?

The importance of size can be illustrated by a church in a rural community in Missouri, which looks forward to a well-rounded program. This church wants a church school with graded classes; it wants a women's organization and a men's organization, a brace of choirs, leadership training institutes, missionary meetings, social gatherings and family nights. It wants to cooperate with community forces and agencies.

(*Contniued on Page 2*)

David W. Corson from A. Devaney, N. Y

* From an address at the Rural Pastors' and Lay Leaders' Conference, Illinois College of Agriculture, January 27, 1958.

Home on the Range

U.S.D.A. Photo

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These desires lead the church to employ a full-time, professionally trained minister. The program requires facilities beyond those provided by pioneer churches—class rooms, kitchens, dining halls, parlors, water system, visual aid equipment, organ, and a parsonage.

The church also wants a membership large enough to support these activities, leadership and facilities.

This new program not only requires more people for its support, it requires money—more money than the church ever dreamed of before. It follows that a church, or any other service body, which begins to dream dreams of a larger program is immediately faced with a pressing question of size. It also points out one of the most persistent problems in rural society: the presence of churches which have goals beyond their resources and which for that reason are competitive. Frustration follows.

It has been noted that rural society is providing more secondary contacts than once was the case. It is almost axiomatic to say that the service units in rural society should be such as to balance primary and secondary units.

Flexibility

Another criteria for testing service units is flexibility in the face of change and transition.

Some of my friends have been studying the past and present of a certain community in Missouri. The first settlers came into this area about 1820. They cut fields out of the forest, built homes, schools, churches, and established community ties and services. In the first few generations the Missouri River was the artery of travel. Steam boats plied the waters, stopping at ports that served the area. The river towns, though small, thrived. Then came a railroad (1893), which built up its own service units. Today there is no local river traffic and the port towns are a memory. Also, the railroad towns have almost disappeared.

Large farms once had numerous Negro slaves as their labor force. They have all gone. A church thrived in a river town from 1900 to 1940. It has disappeared. Another church moved from a river town to the open country a few miles distant. The river bottom, once peopled with farmers, now knows no residences. Farmers from further inland operate the land. Other changes could be related.

After living with a central core, the community studied by my friends is now finding a new center in a consolidated school located some distance away. This area illustrates the necessity of flexibility in service units. They must be pliable enough to make adjustments to a changing environment.

Community Structure

Any service unit which seeks to minister to needs within an area takes into consideration the social structure of that area. All service units are affected by the community and should be related to the life of the community.

Democratic Force

A service unit must be democratic in its operation if it is to serve satisfactorily. This is only another way of saying that a service unit is by, for, and of the people.

I am not unmindful of the sinister danger of outside forces which may destroy the power of the people. But, as one closely associated with rural communities, I am more conscious of another fear. Will the local citizens assume the responsibility necessary to effectively manage their affairs? This requires time, skill in planning, willingness to share and to abide by decisions, a readiness to protect minorities and to pay the costs of leadership and service. Responsibility of this sort builds character. It also builds the kind of society we believe in.

Outside Resources

Democratic action does not mean that a group must meet all its problems from within itself. A unit must make use of available help. One of the blessings of modern mobility and rapidity of transportation and communication is that outside resources are readily available to local groups. It is by the combination of local democratic expression and the utilization of all available resources that our service agencies will do their best work. Outside forces—governmental, economic or social—do not take over the duties of a local unit. They supplement and add to the local resources.

Purposes and Goals

A service unit is adequate when it upholds the purposes and goals which are consistent with the basic needs of individuals and the community as a whole.

This is probably the most difficult of the criteria to apply because it has to do with values, purposes and

ıals, all of them unseen. In most ses a group will put into writing purposes. The stated purpose of group is always important because om time to time the group is ought face-to-face with it as a rm of action, or as a guide.

A second test of group purpose is tion. This is true of groups as well of individuals.

A third test is whether the purse of a group and the intent of actions is toward the satisfaction some basic human need.

A service unit possesses qualities nich can be gauged both by quanative and qualitative standards. he quantitative have to do with mbers, size, budgets, equipment d the like. The qualitative aspects e expressed in purpose, goals, eals and motives.

As we consider the adequacy of ır rural service units there must a careful weighing of both pects. They must be kept in lance to properly serve the people ho make up our rural communis. When the various service units a community cooperate each can ake its purpose count for the total od of the community. They then ve met the criteria of effectiveness.

T.R. Conservation Conference

Prominent leaders of America's rm, co-op, labor and conservation ganizations will gather in Denver, olorado, October 1-2 for the Theodore Roosevelt Conservation onference."

In addition to celebrating the oth anniversary of conservation's eatest champion, the conference ill spotlight current policies in anagement of the nation's soil, ater, forest, recreational and power sources.

The conference is also being held n the 50th anniversary of two imortant achievements of "T. R.'s" me in the presidency:

The Governor's Conference of 08, that really got conservation ing as a government policy;

The creation of the Country Life ommission, that for the first time cused the nation's attention on the ight of its farm people.

Rural Development Conference

• Representatives from more than thirty-two states and Puerto Rico participated in a conference on the Rural Development Program at Memphis, Tennessee, June 16-17, 1958.

Sponsored by U.S. government agencies the Rural Development Program includes action programs for the development of human and other resources in rural areas. It emphasizes improvement of opportunities in agriculture, industrial development in rural areas, expansion of opportunities for nonfarm employment through education and vocational training, and improvement of rural health, welfare, and community facilities.

Prominent leaders in agriculture, business, religious affairs, education and other fields addressed the conference at Memphis, which was called to review progress in the national Rural Development Program and the contribution private groups are making, and can make in the future, to the work now going forward on a demonstration basis in thirty states.

"The Rural Development Program is a uniquely American group dynamics approach involving the basic institutions of American society—church, school, government, private industry," said Richard O. Comfort, one of the speakers at the conference and Executive Director of the National Council of Churches' Department of Town and Country Church. "It focuses our attention upon a situation that should not exist in our country, a condition that condemns us in the sight of the world today," he continued. "If ministers and church members fail to have the imagination and courage to carry out the high hopes and aims of this program, we will be failing the people of the world who are looking to us for leadership in meeting the needs of the low-income people of our time."

Other national leaders appearing at the Memphis meeting included the Honorable Brooks Hays, Congressman from Arkansas and President of the Southern Baptist Convention; the Rt. Rev. Msgr. Luigi G. Ligutti, Executive Director of the National Catholic Rural Life Conference; the Honorable True D. Morse, Under Secretary of the U.S. Department of Agriculture; Ambassador B. R. Sen, Director General of the Food and Agriculture Organization of the United Nations; Mr. Charles B. Shuman, President of the American Farm Bureau Federation; and Mr. James C. Worthy, Vice President of Sears, Roebuck and Company and President of the Sears, Roebuck Foundation.

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Church group attending the Rural Development Conference at Memphis. Left to right (seated): Glenn F. Sanford; James M. Carr; E. Colvin Baird; K. R. Lebold; Richard O. Comfort; H. W. McSwain. (standing): A. N. Storey; Paul D. Womeldorf; J. E. Major; William Davidson; Vinson A. Edwards; and A. D. Cloud.

Look!

• October days are very easy to look at. The trouble is that so many folk just *look*, and that without *seeing*. When I look out, in most any direction, I see spread before me COLORS. The maples range from fiery scarlet to a kind of living gold, which the sun lights up as at no other time. There are the somber purples of the ash and the faded yellows of the elm, and these all make a backdrop for the goldenrod now in the grey of old age. Against the browns and golds there stand out some rebellious ones—the oak and maple saplings in vivid crimson or burnt orange, and the Michaelmas daisies with their vibrant purple faces and bright little yellow eyes.

Have you ever noticed the evergreens at this time? It is as though, when all the world is a riot of brown and red and gold, they must show themselves fresher and greener than ever. And the shadows, too—how they slope long and dark across the lawn—they have never been cooler or greener.

What is this all about? It seems as though God, in the character of the Heavenly Artist, is demonstrating what he can do with the colors and materials at hand. If you are too busy, you may miss all this play and interplay of beauty. It may be that it will never occur to you that people have much in common with the colors we have seen. Folk have their good days and their off days; at times they show up at their best, then again they may need a lot of loving kindness to cover up the ugly spots.

There may not be too much color left now, but look for it anyway—get used to looking at it and for it. Then if you train yourself, you will be prepared for the feast next fall. What is more, you'll see a lot between now and then, and always.

—H. F. Cross

Reprinted from *Church—Farm —Town*

If you are moving, please send your change of address to the editorial office of Town and Country Church.

About the New Chairman

Dale W. Medearis

• Dale W. Medearis, recently appointed Chairman of the National Council of Churches' Department of Town and Country Church, has been a leader in Disciples of Christ rural activities for a number of years. He succeeds Wesley A. Hotchkiss who resigned in July.

Born and reared on a farm, Mr. Medearis is a farmer at heart and knows farm people. His grandfather, great grandfather and great-great grandfather were Christian ministers.

Dale Medearis attended Phillips University for three years, majoring in Bible. He then transferred to Texas Christian University and received his A.B. degree in 1943 and his B.D. degree in 1946. He held pastorates in Texas and Georgia before accepting his present position as national director of Town and Country Church work for the Disciples of Christ.

Life is an arrow—therefore you must know
What mark to aim at, how to draw the bow—
Then draw it to the head and let it go.

—Henry van Dyke

Ecumenical Institute

• Christian leaders in the southern states met at the Blue Ridge Assembly, Black Mountain, North Carolina, July 20-25, to participate in the Third Ecumenical Institute sponsored by the National Council of Churches of Christ in the U.S.A.

It was generally agreed that the southeastern part of the country has the greatest concentration of Protestants in the United States and that there is a great challenge to be met by the Church if it is to propose and implement an ecumenical approach to the region that will enable the Protestants in the area to adequately resolve their problems in a Christian manner.

Some of the great problems of this area are an inadequately trained ministry in town and country communities; inability to peacefully resolve the current racial tensions; adequate churching for the shifting rural non-farm areas, the migrants, and the low-income farmers.

• In elementary and secondary education the three "R's"—reading, writing and arithmetic—are considered basic. In training for a profession three "D's" are of paramount importance; they are Dedication, Development and Discipline.

Your Harvest Festival

• Have you overlooked ordering this year's *Order of Service for a Harvest Festival?* If you have, you may still secure copies from your denominational board or from the Department of Town and Country Church, National Council of Churches, 257 Fourth Avenue, New York 10, N. Y., at the following rates: Single copies, 5 cents each; 100 copies or more, $1.50 for each 100 copies. This year's leaflet was prepared for the National Council's Department of Town and Country Church by the Rev. Duff Tucker, Presbyterian minister and Director of the Parish of the Larger Vision, Synod of Illinois.

Town & Country Church

Published monthly (except June, July, August) by the Department of Town and Country Church, Division of Home Missions, the National Council of the Churches of Christ in the U.S.A.

20c a copy; $1.50 a Year

Publication Office: Tenth and Scull Streets, Lebanon, Pa.

Editorial Office: 257 Fourth Avenue, New York 10, N. Y.

Entered as second class matter at the Post Office at Lebanon, Pa., under the Act of March 3, 1879.

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Contributors of articles to TOWN AND COUNTRY CHURCH speak for themselves and not for the National Council of Churches or sponsoring organizations.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Wanted . . . . An Up-to-date Philosophy for Rural Life

PAUL C. JOHNSON

• In our day change is as inevitable as death and taxes. Change is often uncomfortable. It threatens our cherished traditions. It requires painful adjustment. Some trends can be guided and tempered; but we find others are so much a part of the destiny of the age that they seem virtually uncontrollable. Usually change creeps up on us. When we discover there is nothing we can do about it, we proceed to set up a philosophy to fit the situation. The philosophy may not change the fact, but having put a philosophy in words, we are at least happier, and more likely to look forward than backward.

Persistent, worn-out ideas can become harmful when they serve as a rallying point for those who prefer to look backward. If we aren't careful we find ourselves fighting a rear-guard action against changes which we do not like. But this is not an age for rear-guard actions. We can be effective and happy only if we accept change and move aggressively to harness new discovery for the greatest benefit to mankind.

Therefore, we'd better have a look at some of the hard facts of farming and rural life which must be recognized in any philosophical system which we may formulate. Most conspicuous among these is the scientific and mechanical revolution in farming. The American farmer himself has been the foremost evangelist for this change. As a result, productivity has increased at a sensational rate and machines have replaced many men on the food front.

And so we find ourselves in America with 168 million population and less than five million farm units. We have to call them units because most of them are not farms in the realistic sense of the word. Of this total only about 100,000 or two percent are very large units that might be called corporation farms or their equivalent. The solid core of farm production is supplied by only about two million fairly adequate commercial family farms which, together with the few corporation farms, contribute 86 percent of our market volume.

The remaining farm units, somewhere between two-and-a-half and three million, are either in the hands of rural residents who get most of their income from non-farm work, or they are inadequate family farms contributing very little to the stream of production and unfitted to meet the competition of modern farming.

Some of the operators of these units will find the credit, the extra land, and the managerial ability to become successful family farmers. Most of them will not. A way could be found to make them rural pensioners, but it is doubtful if a way can be found to make successful farmers of most of them for the simple reason that they are no longer needed. Farming has passed them by.

There are those who will challenge the statement that these disadvantaged farmers are no longer needed for agricultural production. They will trot out our old friend Malthus and point with alarm to the rapidly growing population. They will cite the ratio of population and acres and declare that hunger faces us once more at the turn of the century, or maybe sooner.

If that fails they will cite the fact that half the population of the earth goes to bed at night hungry. I have seen some of these hungry people, but I have also come to realize they are members of agricultural nations. Can you sell large quantities of food to agricultural nations? No, because they have nothing to buy it with. Can you give large quantities of

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food to agricultural nations? Again the answer is no, because it would seriously disrupt the only thing they have which passes for an economy.

Some day I hope, and I believe, these nations will be properly fed, but they won't be fed with our acres; they will be fed with their own. Development of their own agriculture is the essential first step in their rehabilitation.

I think it is more sensible to assume that the improvement in agriculture has only just begun and the percentage of our population needed in food production will drop well below 10 percent, perhaps to 5 percent.

It is estimated that we can increase our farm output 40 percent by 1975, using only the knowledge we now have. Do we think for a minute that scientific advance will stop tomorrow? It is more likely that agriculture may soon face the greatest jolt of all, discovery in the laboratory of the secret of photosynthesis. This is the process by which the plant makes food from water and air.

Finally, we must face the fact that the distinctions between urban and rural living are being rapidly erased. The farm family wants all the conveniences and luxuries enjoyed by the city family. The city family wants the advantages of country life.

This is what we see as we look around us. If we are to save the best and the noblest from the rural scene of the past, it must be fitted into this environment.

Nevertheless, at the risk of perpetuating our pleasant illusions, I offer the opinion that rural life can be different from city life, and that it has, or can develop, attributes which will entitle it to be called a culture or a way of life. I believe we have a responsibility to seek out these characteristics and define these opportunities.

Recently in a meeting of rural pastors which I attended it was agreed that we should seek the will of God for agriculture and rural America. I gladly accept this goal. We need now as never before to search the Scriptures and all other sources of wisdom and guidance. But let us not look for the will of God nor the wisdom of the ages in the mirror of our own confusions and prejudices.

What is the will of God with respect to the agricultural revolution which we find ourselves in the midst of?

Do the changes which are occurring in rural America give men more or less freedom? Substitution of machinery for human labor requires capital which we associate with capitalism, or free enterprise, as we now call it. This is pertinent to our problem because more machinery means more production with fewer men, and we are much concerned about the million and a half farmers who are now being displaced.

Is it good or bad that honest tillers of the soil be required to shift to other work? Are we, after all, justified in freezing the old pattern of agriculture to avoid the pain of adjustment?

I am often irked by the tendency in our day to make capitalism into a religion. I prefer rather to look upon it as an imperfect economic system which has, nevertheless, served us well and which provides the best economic climate for the exercise of human freedom. Let's admit that capitalism has an inherent ruthlessness which must be tamed and tempered by social responsibility and Christian conscience.

Nevertheless, it does seek to put human talents to full time use. It concerns itself with multiplication, not with division, as do the socialistic ideologies. It raises the challenge of man against resources, not man against man. It is based on the notion that man acquires material wealth by developing the resources of the earth, not be stealing from other men. Through the development of resources there is wealth for all, not just for a few.

Do we dare apply these principles to agriculture? Are we willing to say it is a good thing if our food needs can be met by five percent of the population while 95 percent turn to the production and development of other desirable goods and services?

So that is our task, not to abolish free enterprise or curb human ambition, but to guide it into stiller and deeper waters. The emerging rural community, a cross section of farmers, artisans, merchants and professional people, can build a new philosophy in a modern setting to accomplish this purpose. If agriculture has become a business, pretty much like other businesses, then rural life should redraw its boundaries and restate its goals.

One of the human traits most to be desired is the courage to be different, to strike out on one's own in the development of talents and interests. Personal and community development need not be leveling operations. Here is where rural life can offer infinite variety and opportunity. We can reap a rich harvest from rural life traditions of the past and find much to guide us, if we do not fall into the mistake of substituting nostalgia for realistic action.

There are heartening signs of the revival of religious life and practice of our day. The greatest antidote for materialism is reverence for God and the spiritual development which should go with it. Cultural development, or the manufacture of human sentiment, as it has been called, is close kin to religious development.

Unfortunately, many people resort to religious faith only as a last refuge in time of trouble. Trouble we will have, both as individuals and as a nation, so we will need such a refuge. But religious faith can be infinitely more useful if we incorporate it in our culture, utilizing it to balance our lives and to aid us in our decisions. The wisdom of men will not suffice for the grave decisions of the future.

Rural people have no monopoly in spiritual matters but we have every right to believe that the open countryside is a better environment for full development of the human being than the jungles of stone and steel we call our cities.

Elbow room, fresh air and the opportunity to contemplate the works of nature are a real human need. The crowded city tends to disfranchise the citizen and rob him of

is democratic functions. It disrupts he family and makes strangers out f neighbors.

I find much encouragement in the uburban living which has mush-oomed in our generation. We see eighborliness reborn. We see fam-ies drawn together by the small iece of land and home which is heir own. If we can give more "liv-ig room" to this idea and marry it o the old rural-agricultural tradi-on, we may build a rural culture hat will sustain and enrich our ountry.

Now, I have gone sentimental gain! I guess what I have been rying to say is: Render unto eco-omics that which serves the ma-erial needs of man; but remember hat the human being finds his ighest fulfillment in the spirit. Let's se our industrial and agricultural evolutions as means to that end.

—Reprinted from *The Nation's Agriculture*

Problems of Modern-Day Living

Thirteen new dramatic episodes n the television series "This is the Answer" are being filmed, it was an-ounced by Dr. Paul M. Stevens, di-ector of the Southern Baptist Radio nd Television Commission, Fort Worth, Texas, which produces the nspirational public service program. Complete half-hour dramas will deal vith particular problems of modern-lay living, including juvenile de-inquency, bribery, and corruption.

Filmed with professional acting, vriting, and production talent at he studios of Family Films in Holly-wood, the new series is to be re-eased in January, 1959. "This is the Answer" is non-denominational in content and is based on familiar situations from the Bible.

"This is the Answer" was intro-duced in April, 1956, and has become one of the leading spiritual-guidance dramatic programs, receiving one of he "Ohio State University Awards" or television in 1957. The series has been presented as a public service by 209 U.S. television stations reaching over 90 percent of the nation's TV homes.

Arkansas' "Rural Community of the Year"

• Every family in Goshen has had a part in making this community in Washington County, Arkansas, a better place in which to live. And they are being repaid bountifully for their efforts.

Recently chosen Arkansas' "Rural Community of the Year," Goshen was named the best of more than 400 communities which participated in the Arkansas Rural Community Improvement Program.

Sponsored by the Agricultural Extension Service, Arkansas Council of Churches, Arkansas Power and Light Company, and the Arkansas Press Association, the local RCI program is judged on community improvements, progress made in home management and improvement and development of sound systems in farming on individual farms, all occurring during 1957.

The Goshen community showed a strong "togetherness" as residents worked together for a common goal. When the group was organized in 1953 there was no place where meetings could be held. A new community building was constructed and was free of debt by the last of November, 1953. The building provided a meeting place for 4-H Clubs, home demonstration clubs, Farm Bureau, and other organizations. Through the Rural Community Improvement Program residents now have better homes, better farms, and a more satisfactory community life.

And Goshen residents did not forget their spiritual well-being. There are two churches in the community—the Nazarene and Methodist churches.

The Nazarene church has a membership of thirty-six persons, with an average attendance of sixty-nine. The missionary society gave $200 to foreign missions last year, sent a box of new clothing to workers, and sent CARE packages to Korea. The church has a library which is open to the community.

There are 111 members in the Methodist church. They care for the grounds and have done some landscaping. The church tries to help in community civic organizations as well as to contribute to the moral and spiritual aspects of the community.

Families in the Goshen community get most of their income from farming, poultry, beef and dairy cattle. Their cooperative community spirit has been outstanding as they worked with local churches and other organizations such as 4-H Clubs, home demonstration clubs, Farm Bureau, county road commission, and county fair board. The group donated $200 to the Goshen-Tuttle road fund and also donated to the "March of Dimes," Red Cross, and the United Fund drive. Members painted three rooms at the county home and purchased three banquet tables.

They had time for fun too as they sponsored a ball team, a 4-H hamburger fry for the 4-H Foundation, a monthly family night gathering, a fish fry, a Christmas party, and an RCI jamboree. The group also helped with a Red Cross auction, Springdale Chamber of Commerce dinner, community kitchen shower, and a lunch counter for five tri-county stock sales in Fayetteville.

Some of the farm improvements have included that of ten families adding registered cattle to their herds; electric wiring of six buildings; the building and painting of one new chicken house. Two chain saws, one power lawn mower, one double unit milker and three incubators were purchased. Three farm ponds were built and one was enlarged, and one Grade "C" barn was built. Participants built six farm buildings, one private road, and a new turkey hatchery with 86,400 capacity.

Home improvements included the painting of eight residences and adding three new roofs, asbestos siding to one residence, and two new bathrooms. Sixteen families added floor coverings and two added kitchen cabinets. Five families improved liv-

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Notes on Recollections

X. Inter-Group Cooperation

BENSON Y. LANDIS

• I have had a continuing interest in one of the most difficult of all kinds of cooperation, that among Protestants, Roman Catholics and Jews, since my early years on the staff of the Federal Council of Churches. When I went to the Council, in 1923, both the Federal Council and the Central Conference of American Rabbis had appointed committees on good will. These committees encouraged a number of local meetings in which the common interests of Jews and Protestants in American communities were discussed.

Often these took the form of dinners in churches or synagogues. By 1928, it was decided to make the effort a broad one in the community, with laymen as the leaders, and the National Conference of Christians and Jews was formed. I was simply an informal cooperator. I helped to prepare source material for seminars, including one at Harvard University in 1929, and one at Washington, D. C. in 1932. I assisted in arranging the programs of the Williamstown Institute of Human Relations, held by the National Conference, in 1935 and 1937.

David W. Corson from A. Devaney, N. Y.

I decided quite early in my professional career to read *The Commonweal*, a weekly journal of public affairs, literature, and the arts, edited by Roman Catholic laymen. As I write this journal is in its thirty-fourth year of publication. It has often been called the best-edited weekly in the United States, and I have called it one of the few great journals published in the United States. I have also said on numerous occasions in my office that I prefer the *spirit* of *The Commonweal* to that of any of the numerous periodicals to which I have had access. It is not a religious journal in the usual sense. It is a journal of literature, the arts, and public affairs edited by a group of Christian men who deal with great issues with fine perspective and true charity. They have handled interfaith questions with fairness and deftness and conviction. They have not avoided the difficult issues, such as those aroused by a candidate for high office who is a Roman Catholic. On that matter I have never been able to agree with many vocal Protestants. I think that experience throughout the world amply demonstrates that statesmen who happen to be Roman Catholics are surely as sensitive, as responsible, and as considerate, as Protestants. My friends at *The Commonweal* have shown an interest in agriculture and cooperatives throughout the world, proving that a paper in New York can have a breadth of interest that includes rural affairs.

My work for the American Country Life Association, from 1923 to 1941, brought me into contact with numerous Roman Catholics who had rural interests, and with the Jewish Agricultural Society in New York. I recall particularly the meeting in St. Louis in 1923, when the National Catholic Rural Life Conference was convened and formed. There was one joint luncheon, at which Malcolm Dana, the Congregationalist, and Bishop Kelley, the

Roman Catholic, spoke. Bishop Kelley had been active in home missions, and mentioned that he had studied the methods of the Protestant boards. He also had with him a watch given him as a parting gift by the Protestants of a Middle Western community in which he had once served.

Inter-religious cooperation in rural church affairs, among national officials, received a great impetus in 1943 when Monsignor L. G. Ligutti, the executive of the National Catholic Rural Life Conference, invited the Protestant rural church executives—the employed rural officers, as we called them—to attend the annual meeting of the Catholic Conference held at Peoria. I was unable to attend, but most of the denominational officials went, spoke at a luncheon and were duly impressed.

Much of the era of good feeling that has prevailed in national circles since 1943 must be credited to Monsignor Ligutti. He is a priest of high rank who has many talents. Protestants like him. They like him for his sense of humor and his frankness. They are also convinced that he is a genuine cooperator. He belongs to a church which has a theology that is dogmatic and exclusive, and he is loyal to that church. In the American community he finds many opportunities to work side by side with persons who are not Roman Catholics. And he enjoys it.

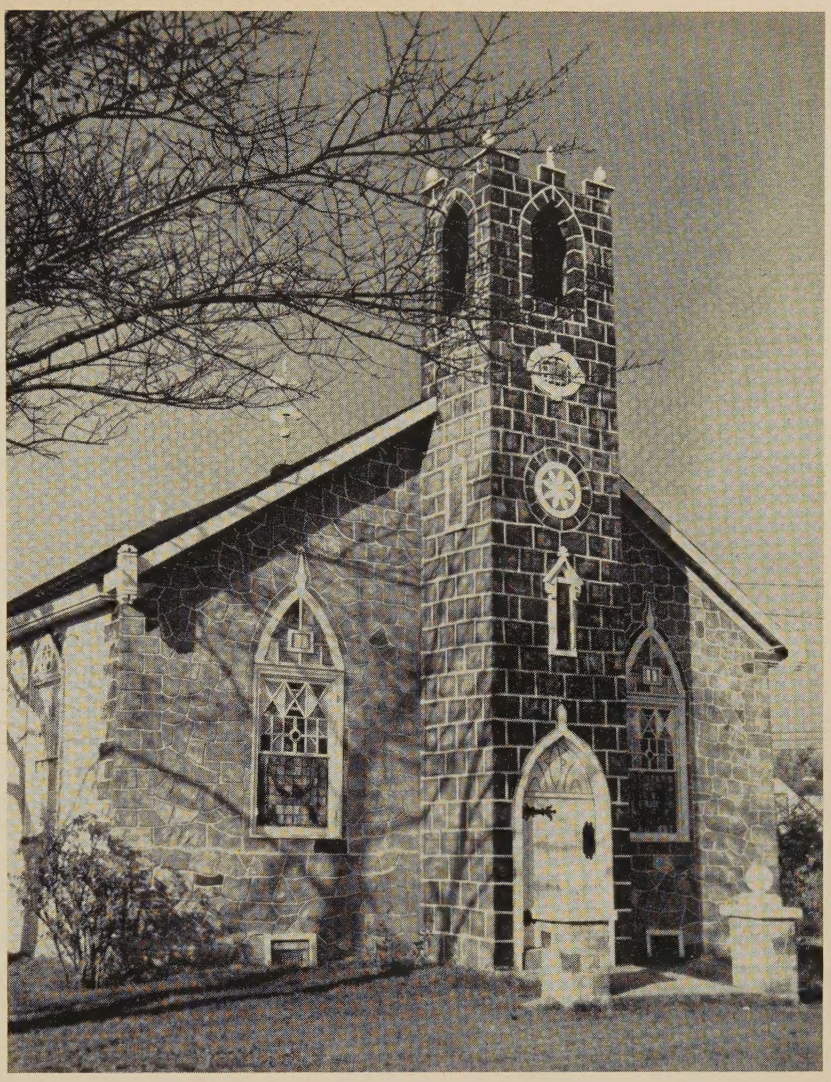
When the National Convocation on the Church in Town and Country met in Des Moines, in 1946, we reciprocated and invited Msgr. Ligutti to speak at our meeting in his home town. But he again led the way and invited a group of Protestants each evening to have dinner at his home and office. The night I was invited about thirty Protestants ate his whole wheat bread, etc. I have never seen him happier than when he was urging that excellent whole wheat bread—baked on the place—upon hungry Protestants. He once remarked after attending a school of Protestant rural ministers that Catholics and Protestants at least snored alike.

Perhaps one of the most fruitful projects of all was the one that led to the formulation of the statement, *Man's Relation to the Land,* in 1947. First Msgr. John O'Grady of the National Catholic Conference on Charities, of Washington, called, as Msgr. Ligutti's emissary, on me to consider ways and means of preparing a document of principles and methods that a number of Protestants, Roman Catholics, and Jews could sign. Early in 1947, a group of us met informally in New York to consider further how we might proceed.

We decided to call a meeting in Chicago for drafting a document. We met all day, and really worked over the first draft that Msgr. Ligutti had prepared. One of those who took part was the late Paul Hutchinson, then editor of the *Christian Century,* and a frequent critic of Roman Catholic policies and programs. Dr. Hutchinson was invited, incidentally, not by me but by Msgr. Ligutti.

We worked hard all day and agreed upon certain principles which should underlie our social action, and certain specific methods of which we approved. Then Msgr. Ligutti and I met for breakfast the next morning and did some minor editing. Later about seventy-five well-known officials of the three faiths added their signatures. *Man's Relation to the Land* was printed in TOWN AND COUNTRY CHURCH, September 1945, and also by the National Catholic Rural Life Conference, Des Moines. It has remained

(*Continued on Page* 10)



Lutheran church in Lancaster County, Pa.
Photo by Eva Luoma

(*Continued from Page 9*)

in print for over ten years and has often been quoted. Congressman Brooks Hays, of Arkansas, formerly of Farm Security, read it into the Congressional Record. Once a lawyer dropped into my office to say he had read it and that it was still a great human document.

Duty

When Duty comes a-knocking at your gate,
Welcome him in; for if you bid him wait,
He will depart only to come once more
And bring seven other duties to your door. —EDWIN MARKHAM

Family Farms in a Changing Economy

JACKSON V. McELVEEN

• During the 25-year period, 1930-54, farms have become larger and fewer in number. The total number of census farms has declined by 1.5 million, and there has been an even greater decrease in the number of commercial farms. At the same time, numbers of part-time and residential units have increased rapidly. These part-time and residential farms, which comprised 15 percent of all farms in 1930, accounted for nearly a third of all farms in 1954.

Commercial farms—those from which the farm families derive their major source of income from farming—decreased from 4.7 million in 1930 to 3.1 million in 1954. More than half of this decline took place between 1944 and 1954. Commercial farms comprised 75 percent of all census farms in 1930 and about 65 percent in 1950 and 1954.

The decrease of almost a million in the number of commercial farms in the South was a much more rapid decline than was recorded in other broad regions of the country. This decrease in the South is reflected largely in reductions in the number of cropper units. On the basis of management units rather than census farms, the decrease of a half million for the South is roughly comparable to the decrease shown for other regions of the country.

Noncommercial farms, as defined in this analysis of trends, are comprised of *part-time* and *residential* farms and *subsistence* farms. Part-time and residential farms are those farms with total farm sales of less than $2,500 where the major source of money income or employment is from off-farm sources. Subsistence farms are those on which farm sales of less than $250 are the major source of cash income of the farm family. Part-time and residential farms have increased by nearly 600,000. Subsistence farms, which numbered more than a half million in 1930 and 1940, declined steadily for the next fifteen years. In 1954, they numbered less than 200,000.

The increase in part-time farming is associated with growth of the nonfarm sector of the economy and the greater availability of jobs in local industries, trades, and services. The number of part-time and residential farms as classified in this report reached a numerical peak in 1950. The absolute numbers of these farms declined between 1950 and 1954, but the proportion they comprise of all farms increased slightly because of the reduction in the total number of farms.

Most of the increase in part-time farming has been in the South, where part-time and residential farms nearly doubled between 1930 and 1950. In 1954, these farms comprised two-fifths of all farms. In the rest of the United States, about a fourth of the farms were classified as part-time and residential.

Commercial farms were fewer in number but larger in size in 1954 than they were 25 years earlier. Mechanization of farming operations and other technological improvements in farm production practices have resulted in substantial increases in the size of farms. This is true when farms are measured by either volume of farm sales or acreage handled. The average value of farm sales per commercial farm (valued at 1954 prices) increased from $3,400 in 1930 to $7,500 in 1954. The average acreage per commercial farm rose from 220 to 336 acres during this period.

At the upper end of the size scale, there has been a threefold increase in the number of farms with sales of $25,000 or more (valued at 1954 prices). These larger units in commercial agriculture are not numerous. In 1954, they comprised only 4 percent of the commercial farms but accounted for about 30 percent of the farm marketings.

The number of smaller units in commercial agriculture (those with farm sales of $250 to $2,499, valued at 1954 prices) decreased from nearly 3 million in 1930 to 1 million in 1954. Many of the farms included in this category in earlier years increased their market sales and were grouped in higher sales categories in later years. Others took up part-time farming or left farming entirely.

Commercial farms between these two extremes in size of business (those with farm sales of $2,500 to $25,000, valued at 1954 prices) comprised a higher proportion of commercial farms in 1954 than at any time in the previous 25 years.

Of particular interest in the current setting are changes in the number of commercial family farms. The trend toward larger commercial farms has been viewed with apprehension by many who fear its effect on the family-farm structure. Increases in farm size are taken by some persons to forebode an increase in the use of hired labor in farming and an associated increase in a farm population without equity in farm ownership or management decisions. This would conflict with long-held social values of the American people, who regard the family farm as one of the bulwarks of a stable and prosperous rural economy.

The study (of which this a summary) also views growth in farm size in relation to changes in the productive work capacity of the farm family labor force. A major premise is that comparable growth in farm size was to be expected during a period in which improved farming methods nearly doubled the work capacity of farm labor. The question of growth in farm size as it relates to the family farm in this approach is whether this growth in volume of business has been more or less consistent with the extent to which new farming techniques have meant greater control by the farm family over other production resources.

When viewed in this way, family farms appear to be holding their own. The number of operations that are larger than family size has decreased. Although their number decreased, along with the overall decline in commercial farm numbers, family farms and large-scale farms made up about the same proportion of commercial farms in 1954 as they had a quarter of a century earlier. Moreover, there has been no tendency toward increasing concentration of farmland or market sales on the larger units. Farmland and market sales were divided in approximately similar proportions between large-scale and family farms in each of the years for which data were available for making these estimates. Since 1940, there is evidence that operators of family farms have made a slight gain over those of large-scale farms in controlling land resources and market sales. However, this evidence is not conclusive.

Recent trends indicate that the number and importance of family farms have been affected largely by the many adjustment problems that are found on the smaller units in commercial agriculture rather than by the encroachment of large-scale farming. Technological improvements in farm production practices have been associated with increasing disparity between the largest and smallest sizes of farms. The substantial shift of farm families from commercial to part-time farming, and migration of others from agriculture to nonfarm occupations, have resulted in no appreciable improvement in the farm organization and income of many small units that remain in commercial agriculture. The proportion that small-scale farms are of all commercial farms has increased over the years. From the standpoint of real incomes from farming, the problem of low-income farms is a chronic one.

Realizing the difficulty of defining the family farm in concrete terms, the author has attempted to separate, so far as can be determined on the basis of gross farm sales, those farm units that would generally be considered larger than family size. Also separated are those farms on which incomes are very low. It is believed that in each year the remaining numbers of farms may represent the trend in what is frequently referred to as "the adequate family farm" or "the family farm ideal."

It is apparent that the number and proportion of the commercial farms that meet these specifications have varied considerably through time. Scale of operation imposes an upper limit that has held fairly constant over the years. But determination of the number of family farms with medium to high incomes introduces variations concerning the extent to which their numbers depend on external economic factors over which the farm families have little control. Prices for farm products, the relative cost to farmers of items used in farm production and for family living, and the availability of profitable job alternatives outside agriculture have an essential part in determining the number and importance of family farms with medium to high incomes.

—From a study made for the U.S.D.A.

RURAL DEVELOPMENT

(Continued from Page 3)

The Rural Development Program is a cooperative Federal, State and private effort to promote balanced economic development in rural areas with substantial numbers of underemployed people.

ARKANSAS

(Continued from Page 7)

ing rooms, seven improved kitchens, and thirty-five improved other rooms. In this community all but six families have water systems. All families have electricity. Fifty-two families have telephones and twenty-five have freezers or freezing facilities.

This was Goshen's second state championship in the annual RCI contest. It won in 1953, and was the contest's sweepstakes winner in 1954, 1955, and 1956. Sweepstakes competition is limited to state winners in regular competition who are barred from the contest's regular division for three years.

Harmony in Unlikeness

By Enfield lanes, and Winchmore's verdant hill,
Two lovely damsels cheer my lonely walk:
The fair Maria, as a vestal, still;
And Emma brown, exuberant in talk.
With soft and lady speech the first applies
The mild correctives that to grace belong
To her redundant friend, who her defies
With jest, and mad discourse, and bursts of song.
O differing Pair, yet sweetly thus agreeing,
What music from your happy discord rises,
While your companion hearing each, and seeing,
Nor this, nor that, but both together, prizes;
This lesson teaching, which our souls may strike,
That harmonies may be in things unlike!

—Charles Lamb

Be sure your brain is engaged before putting your mouth in gear.

Presbyterian Larger Parishes

Illinois

• Twelve denominational parishes are located in Illinois. These are active parishes, serving 99 church communities. For a number of years many of these churches had become progressively weaker. Good pastoral leadership was not available for the salaries the churches were able to offer, and no really effective church program was in operation to turn the tide. Today, church membership, Sunday school enrollment and contributions indicate that there has been considerable accomplishment and progress in the right direction.

Four of the parishes are related to Dubuque Theological Seminary or to McCormick Theological Seminary and from twelve to fifteen students are regularly employed in them as student ministers under the supervision of the parish director. Other parishes are also served by students from Eden Seminary. Summer students and caravan teams are used during the summer months.

A parish council is active in all. Parish-wide activities are frequent.

Mississippi

Four churches are combined into the Nesbitt Larger Parish, which has been in existence since it was started as a demonstration parish under the direction of Warren H. Wilson, then head of the Department of Rural Work for the Presbyterian Church in the U.S.A. Two ministers serve these churches. Parish-wide activities are encouraged with the parish sending representatives to regional meetings for leadership training. Lay leaders are also developed in the parish itself.

Lord's Acre projects include cattle as well as crops. By means of these activities a new manse was built a few years ago. Bookmobiles tour the parish and story hours for the children are provided in each community twice a month. The parish bus is useful both for Sunday school attendance and for youth activities. The staff cooperates with farm agencies and helps the parishioners to improve their farms and homes.

Missouri

A very successful program which has survived the changes of leadership that have occurred through the years is carried on in the Iron Mountain Cooperative Parish. The staff consists of three ministers and a director of Christian education. A coordinator is elected by the staff each year to guide the activities of the parish and each member of the staff makes his or her contribution to the whole program. Total membership: 417.

Pennsylvania

The Washington County Cooperative Parish has had a highly successful program since its formation in 1950. Its seven churches are served by a director, a parish worker, and students of Waynesburg College. A parish paper is issued monthly by the people. Parish-wide activities include a young adult club, women's and men's organizations, and a youth group. Teacher training, parish-wide meetings on evangelism, stewardship and promotion, family nights, and recreation are highlights of the parish-wide program. Special days such as Thanksgiving, Easter, Rural Life Sunday and Harvest Festival are celebrated together.

The leaders of the Penn Alpha Larger Parish have guided their people into a living church and parish program. The director started the idea of visiting families by appointment. This way most members of each family tried to be home when the minister called. A church officer's training institute, men's and women's meetings, leadership training courses, special services, plus an all-parish music festival indicate the various types of fellowship that have been enjoyed on a parish level. Greater contributions are the result of being informed of the needs of the world-wide Church and being a part of a larger unit which is able to make its influence felt on the community in which it is located.

Tennessee

The First Presbyterian Church in the county seat of Greeneville serves as the center of the Doak Balch Larger Parish, uniting Amity, Cross Anchor, Liberty, Philadelphia, Timber Ridge and Walkertown. The parish is associated with Tusculum College, using students in the parish activities. The major emphasis is on the development of lay leadership. Lord's Acre projects are helpful in stewardship education. The parish has meant much to the total community. Members of the staff are often chosen as leaders in such programs as Safety Education Week, Community Chest, etc.

Texas

There are three ministers and an intern on the staff of the Kaufman Van Zandt Larger Parish, which serves eight churches. There is an annual meeting of the parish staff, parish council, and representatives of the Synod and Board, to discuss the program of the parish. Through this guided self-study the parish is able to reorganize its program to meet the changing needs of the area.

Utah

The Utah County Larger Parish was organized in 1946 with three churches at American Fork, Springville, and Payson. The parish spirit is good with a strong sense of responsibility for all the churches. Parish activities include choir exchanges, picnics, and other social events. A parish paper is published. Total membership: 137.

Wisconsin

The Marinette County Larger Parish has seven churches—four churches in the northern section and three in the southern area. These churches are served by two ministers and lay workers. Monthly rallies of the young people are held, often registering over 100 in attendance. A fall festival with an ingathering of "fruits" from the fields is held for all members at the fair grounds in Wausaukee, the central town of the

parish. An annual banquet for all high school seniors in the area of the parish is put on by the parish each spring. Stewardship and promotion are parish enterprises. A monthly news sheet is sent out to each church family and prospective church members. Vacation Bible schools are part of the parish program. Churches are growing in membership, finance, and community impact.

—HENRY S. RANDOLPH

Great Plains Agricultural Council

• The Great Plains Agricultural Council held its thirteenth annual meeting in Bozeman, Montana, July 29, 1958. Focusing its attention on conservation, land use, credit and water resources the Council sought to find solutions to the perplexing problems of the people in this area. The findings of research, the experience of farmers and ranchers, the help of government have been channeled for this purpose. For the first time, representatives of denominational Town and Country Church departments shared in this conference.

Recognition of the existence of a large problem area with no organizational spokesman for the area led to the establishment of this group. In December 1935, a group of agricultural leaders met in the Southern Plains to discuss methods of combatting the severe dust storms. They met again in 1936 and advocated that emergency programs be initiated. Congress responded immediately and by May more than five million acres were covered by emergency tillage. In 1937, a Southern Plains Council was formed to succeed this temporary committee. In 1938, a Northern Plains Council was formed. These two frequently held joint meetings until 1946 when they were combined into the Great Plains Agricultural Council. Its membership consists of the directors of the extension services and experiment stations in the ten Great Plains states and representatives from the six agencies of the U.S. Department of the Department of Agriculture.

Kagawa, Evangelist and Cooperator

BENSON Y. LANDIS

• Toyohiko Kagawa, a free-lance evangelist in Japan, has visited the U. S. several times and influenced churchmen and cooperative leaders here. As a religious leader, he teaches in specifics and has organized several cooperatives in his native country. In his "Brotherhood Economics," Kagawa has stimulated both U. S. clergymen and laymen.

Kagawa says cooperatives are essentially spiritual. They encourage people to realize social responsibilities toward their neighbors. "The cooperative movement is in accord with Christian ideals of love and brotherhood," he wrote. Therefore Christian people should "organize consumer and producer cooperatives" and promote cooperation between them.

Credit societies in Germany were originally a Christian movement, Kagawa says, begun by the Lutheran layman, F. W. Raiffeisen, as a form of Christian ministry. Many nations, including the U. S. have adopted this idea.

Consumer co-ops, says Kagawa, are about the most difficult to organize but "the most fundamental." People must see "the importance of consumption economics as well as production," he thinks.

In earlier centuries, says Kagawa, the Christian church had more power to change economic practices than it has now. "Christianity needs some new method to influence a world with tremendous machinery and equipment, a world actually suffering from plentifulness."

How shall Christianity change economic systems? By applying "the love principle in economic action."

In 1844 the poor weavers of Rochdale, England, did it through democratic consumer organization. They returned the savings of their co-op store in proportion as people had used the store's service. Doing so, they started one of the world's great economic movements.

Kagawa has studied various economies and believes people need many cooperatives to meet their basic needs—insurance, producer, marketing, credit, material aid, public utility, and consumer.

"I am against violent revolution. I plead for the Christian conscience to infuse the cooperative movement and to create a society based on mutual aid and humanitarian motives. The Rochdale principles have been tested for many years and found successful."

When Kagawa first visited the U. S., people in every large city invited him to speak. Multitudes came to hear him as a religious leader, not as a man of social action. People entertained him in luxury, and he told many of his hosts that he did not belong in such surroundings, that he belonged in the slums of Japan.

People generally have heard him gladly, though a few asked him for just the Gospel—without cooperatives.

In one city, prayer groups prepared for Kagawa's visit by helping organize cooperatives. He encouraged many church people to organize credit unions. A Pennsylvania minister tells of a small group who heard Kagawa, brought back his pamphlets, studied them, and within a few weeks had organized a successful credit union among church members.

Kagawa thus stimulated many middle class church-going Americans to take a close look at cooperatives as a practical middle way. Reports from Japan say he continues his interest in them.

—Reprinted from *Cooperative News Service*

You can't do today's job with yesterday's tools and be in business tomorrow.

How to Make a Country Church Grow

OVID BAY

• Some say that the country church is doomed—that farm people will continue to abandon it in favor of big churches in town.

Frankly, I'm tempted to agree whenever I see, as I often do, a run-down church in need of paint, with tall weeds in the yard. Or one that's open only on occasional Sundays.

But this doesn't have to happen. I've just visited several country churches that are as vigorous as any in town. And because they're the only rallying point left in some communities, they can be and often are a much more vital force than big, town churches in the lives of their members.

What makes a country church flourish? Well you may have your own answer for that. But I find that several good ones I've visited recently have these things in common:

• They are outwardly directed—looking for ways they can help other people—people outside the active member list, outside of the congregation, even outside of their community and country.

• They are always centers of intense activity—partly the work of serving others and partly to give a job and a piece of the responsibility to every man, woman and child.

The best example of this kind of church that I've seen lately is the Tisdale Methodist Church, eight miles east of Winfield, Kan. In six years, its membership has nearly doubled. This year the pastor had to start two services a Sunday.

And you can't credit all this to one strong minister, for Tisdale has had three during those growing years.

"Worship isn't just listening to someone else preach or pray," says Rev. Ben Finley, the pastor. "The church has more than a responsibility to tell its members to do good. It should *help them do it.*"

Perhaps that explains why the Tisdale women's group visits hospitals, cares for sick and performs other services for needy in the church and in the comunity. It probably explains, too, why Tisdale staged a benefit when the nearby town of Udall was leveled by a tornado.

Tiny Tisdale doesn't consider itself too small or remote to tackle world problems. To help rebuild war-torn Germany, Tisdale has now collected and sent 66 heifers to that country since the war (part from outside their community). This year it's giving 25 Jersey bull calves to Greece. It gave 10 Holstein heifers to a hospital in Turkey.

But its most ambitious undertaking is its annual "Little United Nations," aimed at promoting world understanding. Each year it invites people from foreign countries (largely U.N. delegates) to come to Tisdale and discuss such questions as "United Nations vs. Old-Fashioned Diplomacy," "Trade and Communism," and "International Trade and Friendship." It's been going on for five years, with guests from 16 different nations. This year, ten high schools sent groups to take part, one from 70 miles away.

Tisdale women served 300 people at its little U.N. Banquet. "A lot of work but worth it," said Mrs. Jay Brothers as she sold tickets from her wheel chair. That was her way of serving.

Does a small country church have any business engaging in such far-fetched activity?

"Not at all far-fetched," says the Reverend Finley. "Just about the biggest worry to our members is that they'll again see their sons march off to another war. We believe that *Tisdale can do something about world peace.* The very least we can do is inform ourselves about the things that endanger peace."

Reverend Finley goes on: "Christianity's greatest message to the individual holds equally true for its churches: A church finds its own soul in its concern for and service to others. Its job is to find something constructive and worthwhile for its members to do, so that they can feel they are building the Kingdom of God. A church with a mission has no problems of membership or budget."

He didn't say it, but the reverse implication was there: The church that is concerned only with serving itself is in danger of losing its soul and eventually its members.

Tisdale has a ready answer for those critics who say their church has *too many activities*—is too demanding of time.

"How do you get a member's interest and support," they ask, "without first getting some of his time? The person who prefers a church where he can go to hear a sermon for an hour each week is more interested in receiving than in giving. It doesn't take any particular effort to sit and listen. But it does take effort to prepare a good Sunday School lesson or organize some recreation for the young folks."

Tisdale stoutly defends its deep concern about providing recreation.

"What good does it do to fill a teen-ager up with pious thoughts on Sunday evening, then turn him loose amid idleness and worse other nights of the week?" they ask.

It was just this sort of thinking that led to a gymnasium a few years ago. They had only $5,000 to start with, but they ended up with a $34,000 building complete with sports equipment and kitchen. Quite a project for a country church, and *it's already paid for!*

There's hardly a night in winter when the gym is dark. The church sponsors six basketball teams for girls and boys from grade school to young adults. There's roller skating, too, and talk of putting in tennis courts.

Again you find a strong streak of service. The gym isn't limited just to members but is open to the whole community. In visiting Tisdale, you get something of the spirit that must have prevailed in those Christian missions where the missionaries moved in with medicine, agriculture and home-making and the example of their service was even more effective than their sermons. Recreation can be the church's business, too. As Rev. Finley puts it: "Some of my best sermons are delivered in the gym's dressing room at half time."

The recreation program ties in with another of Tisdale's secrets: "Start 'em out young."

The average age of the church board is 33, and the youngest 20.

heir worship-through-service plan lls for a job for everyone.

A couple more ideas I'd like to ass on to you: Each Sunday School ass sends absentees a postcard re- inder during the following week. nd as a help to young parents, the urch pays student nurses from the cal hospital as baby-sitters during rvices.

The best churches, of course, can et into the doldrums. I'm thinking a country church in Boone ounty, Mo.—the Olivet Church, a ndmark since 1874. In 1946 there ere services only once a month and nen barely 15 people showed up. ome suggested they nail up the oor for good.

But a few sturdy members—mostly omen—said no, that the church as the most important part of their ves and they wanted it physically ear them. They put a spirited pro- ram into action. Mainly, they de- ided that board members must otate—after each three-year term, member must be off a year—and o give fuller representation, they pped the board from six to nine.

"Best move we ever made," said Herald Barnes, a farmer member. With new members on the board, ve really got fresh and aggressive ew blood."

They started a church paper, nailed it monthly to everyone in he community, reporting local loings, awards, but mainly remind- ng everyone that the church was live and going strong.

Maybe you wonder why anyone ought to struggle to keep small hurches alive. Well, a lot of farm- rs I've met would tell you that mall ones, whether in town or ountry, give the most chance for service and therefore for worship.

We're all inclined to let someone else think—and act—for us while we sit passively by. The small local church demands that we act, and in action there is vitality and health.

—Reprinted from *Farm Journal*

Surplus Disposal Operations

• Dollar sales accounted for more than 60 per cent of the Commodity Credit Corporation's stocks which have been moved into consumption since 1953, the U.S. Department of Agriculture reported recently in a review of its surplus disposal operations.

Large volumes of surplus commodities are also moved out of inventory through special programs, including sales for foreign currencies, barter, transfers to other agencies, and donations.

The Department of Agriculture's total surplus disposal program is much broader than the direct removal of inventories. Various special programs authorized by Congress aid in the export of surplus commercial stocks, thus reducing emphasis on necessary price supports. The International Cooperation Administration and other agencies aid foreign countries in financing purchase of United States agricultural supplies. Agricultural attaches abroad help to open export markets. Special programs direct large-scale donations for school lunch and welfare use, both at home and abroad.

Dollar sales are emphasized for various reasons. One Department official has remarked that "dollars are easier to store than farm commodities." They are also cheaper to store. Recent CCC storage costs have been running nearly a million dollars a day. Sales for dollars also mean a greater net return to the government and less expensive price support operations.

During the period from July 1, 1953, through September 30, 1956 (three and one-fourth years), commodities with a cost $7,408,000,000 were moved out of CCC inventory. Of this total, commodities with a cost of $4,653,000,000 were handled through dollar sales. Proceeds from these dollar sales during the same period totaled $3,308,000,000—or a return of 71 cents on each dollar of cost.

Cotton offers a striking illustration of the stepped-up sales effort. Since January 3, 1956, over 7 million bales of upland cotton have been sold for export. This is, by far, the most cotton ever merchandised in that length of time by any single organization or agency. On one day, June 12, 1956 the Commodity Credit Corporation sold 1,600,000 bales for nearly $210,000,000—also a record.

The CCC has hung the "sold out" sign on butter, cottonseed oil, linseed oil, seeds, and dry edible beans. Rice inventories are all committed for sale. Wool is being sold into market channels in steady volume. The same is true of cotton.

Barter

In addition to direct dollar sales, barter operations offer a major channel for moving CCC surplus holdings in ways which protect the investment in the agricultural commodities and cut down sharply on storage costs.

Between July 1, 1953, and September 30, 1956, products worth well over $500,000,000, at export market value, were exported through barter transactions.

Since the program began in March 1950, barter exports have included most commodities held by the CCC in appreciable quantity. Wheat, however, has been the leading barter commodity, accounting for over 40 per cent of the total. Commodities currently available for barter include wheat, oats, corn, barley, rye, grain sorghums, rice, cheese, nonfat dry milk, peanuts, gum rosin, gum turpentine, wool, and cotton.

CCC exchanges its commodities for an equivalent value of foreign-produced materials, such as minerals and metals, required by other government agencies.

Export Aid Programs

The Agricultural Trade Development and Assistance Act of 1954 (Public Law 480) gives authorization for export programs. Other legislation provides the basis for additional programs.

A total of 44 agreements or supplements to agreements were entered into in 1956 with 25 countries providing for purchase by those countries of agricultural commodities worth $1,300,000,000 at export market value. The agreements called for purchase with local currencies which could be used to defray obligations of the United States abroad.

Under Title III, Public Law 480, providing for donations of food to private relief agencies for overseas distribution and the barter of agricultural products for foreign stra-

Announcement Regarding the 1958 Convocation on the Church in Town and Country

The Place and Time: York, Pennsylvania, October 21-23.

Registration Fee: A registration fee of $2.00 will be charged to help carry the expense of the Convocation. This is paid when you register at Zion Lutheran Church, 36 South Duke Street, York.

Who May Attend? Everyone interested in the town and country church.

tegic materials, surpluses valued at about $550,000,000 in 1956 were disposed of.

Agricultural exports also were aided by Export-Import Bank loans. The estimated exports under these loans in 1956 were $75 million in value.

Direct Distribution

Direct distribution, through which food supplies from CCC stocks or special purchases on the market are donated for consumption by special groups, were increased sharply during 1956. During the first nine months of the 1956 calendar year, nearly 2,000,000,000 pounds of food was moved into use in the lunches of school children, and given to needy persons in this country and in foreign countries. Supplies were rushed recently to the aid of the Hungarian people. Millions of pounds of food were converted to their relief—some going directly into Hungary, much more to the refugees streaming into Austria and more still to the Hungarian refugees seeking haven in this country.

The Plentiful Foods Program also was operating its continuing campaign, and promoting many special plentiful foods programs through the year. The food industry and the nation's press cooperated in this effort to help move more of the food abundance to consumers through regular channels of trade. The program and the allied promotional efforts of the industry served to focus consumer attention effectively on foods in plentiful supply, swinging buying power to them, and thus helping to avert the accumulation of surpluses by broadening the regular markets for farm products.

Special Programs in 1956

Surplus removal programs were initiated by the U.S. Department of Agriculture on several major farm products in 1956 during periods when seasonally large supplies threatened seriously to depress prices received by producers. These programs were in addition to regular price support activities carried out on basic commodities and other crops.

The government's purchases were put in effect on hamburger, turkeys, lard, eggs, and pork, on which no other means of price support is available to farmers. Purchases of these five commodities were made at a cost to the Federal Government of approximately $48,000,000.

Most of the foods purchased under these programs are being distributed for use by children taking part in school lunch programs. Small quantities were made available to institutions for the care of needy persons. Other commodities purchased with Section 32 funds included sweetpotatoes, cabbage and fresh plums.

Hamburger was bought during seasonally heavy marketings of cattle off pastures and ranges. Lard and pork products were bought during periods of seasonally heavy hog marketings. All purchases provided an outlet for livestock products at a time when help was most needed by producers, during a period of seasonally large supplies when prices normally would be depressed the most.

The Agricultural Marketing Service of the Department of Agriculture, Washington 25, has issued a leaflet, *How Food Surpluses Are Made Available to Eligible Recipients.* "The operation of the program and the eligibility requirements are described . . . . "

In 1957, Senator Huburt H. Humphrey, a delegate of the United States to the General Assembly of the United Nations, presented a resolution to the Assembly's committee on economic matters, inviting other governments to discuss ways whereby the agricultural surpluses of the United States might be used to aid needy nations in times of crop failure or undue price fluctuations, without disrupting existing effective markets. It was suggested that the Food and Agriculture Organization should implement a plan. —B.Y.L.

Audio-Visual Training Kit

• A unique, self-contained visualized course of study to help develop more effective use of audio visuals in local churches has been announced by Sam Hersh, president of Family Filmstrips, Inc. The course is packaged in a kit containing manuals, 4 filmstrips, two 12-inch 33⅓ rpm records, and a 400-foot excerpt from a sound motion picture.

The first of four filmstrips, supplemented by the motion picture excerpt, answers the question, "Why Use Audio-Visuals in Your Church?" Two other filmstrips in the kit contain many illustrated ideas and suggestions on, "How to Use Filmstrips in Your Church," and "How to Use Motion Pictures in Your Church." The fourth filmstrip unit deals with the subject, "How to Organize for Audio-Visuals in Your Church" and treats such problems as architectural considerations, personnel needed, storage and maintenance, basic library, and training techniques. The entire kit shows simple step-by-step techniques by which any local church teacher or worker can improve the effectiveness of their ability to teach and communicate.

Further information is available without cost from any authorized Family Filmstrips dealer or from the production center, Family Filmstrips, Inc., 5823 Santa Monica Blvd., Hollywood 38, California.